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"The Fruits of Revival,"

We note with interest that the problem of in-gathering the results of recent revivalist efforts is now engaging the serious attention of the local churches. Already the abundant harvest is being acclaimed, and we hear of many new members added to the roll of the faithful. Might we suggest that the time of stocktaking might be deferred before men finally answer the question: "What shall the harvest be?" There have been previous revivals here and elsewhere, and their history bids us pause before we count the results. "Easy come, easy go," is true of this matter as it is of other matters. Time is the thing which doth test all results and we feel the time is not yet to mark "Finis" to the story.

Why is it that we as a religious community distrust the methods of revivalism and exclude them deliberately from our *modus operandi?* We, no less than our orthodox friends, would like to exchange empty pews for full ones, get the stimulus of the crowded attendance, feel the inspiration of hearty, united, emotional devotion. Those do us wrong who say we are cold and prefer the tepidity of the select coterie to the warmth and fervour of the crowd. Surely we are sufficiently human to appreciate quick returns for our invested energy! Do we not know from bitter experience the effects of languor and of lethargy when no outward signs give promise of harvest gain. Why, then, should we not resort to sensational means, create the atmosphere of popular feeling, search our community for the gifted of speech and of act? No love of method alone would make us forego the hope and the allurement of harvest abundance.

No, it is not a question of method but of objective. The thing we make our aim and on which we set our hopes is no exotic growth. It is no Jonah's gourd springing up in a night and withering with equal facility. Christ himself likens it to a seed growing slowly. It cometh not with observation, it is attained by no sensational means. Character at its highest and best—the character of a Christ—requires for its fitting nurture methods of care and of constant solicitude. It begins in the child, blossoms in the youth and maiden, reaches its consummation in the sweetness of womanhood and the strength of manhood. Sunday School and Church are its fields of preparation and opportunity, their careful culture the process needful for the longed-for harvest. Conversion is no quick substitute for character—it is but the beginning of the process. Converts may be many, but the increment of character distressingly small. That, at least, is the clear conclusion of many much-boomed revivals.

Hence it is that we distrust the whole apparatus of fervid and sensational speeding-up which is now so popular. Far better for us to live in the clear day of small things than in the hectic and delusive night of fantasy. It is, as we know, the harder

part we choose. How much easier for the minister, how much more encouraging for the laity, if at will we could call in outside help and get our congregations crowded and wildly enthusiastic. But the kingdom of God does not come with the shirking of individual duty and the surrender of personal responsibility. Not so did the greatest of all Christian missionaries counsel their followers. Rather did St. Paul keep himself and his friends sane and directed to right ends when he said: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." But God's "due time" comes when Paul has planted and Apollos watered—then, and then only, God gives the increase. To exchange God's fulfilment for man's foreshadowing is of all things most futile and most mistaken.

Notes of the Month.

At the time of writing the public preparations for the reception of the Duke of Abercorn are well advanced, and there is every prospect that his official entry as Governor of the Northern Province will prove a great success. Belfast is certainly determined to do its part with that end in view. One of the important functions on an occasion of this character is the presentation of Addresses from different public bodies. As is fitting, one of these will be on behalf of our Non-Subscribing Church. It has been drawn up by a Sub-Committee, representing the General Purposes Committee of the Church. The presentation will be made by the Moderator (Rev. Eustace Thompson) and Clerk (Rev. G. J. Slipper), and Mr. Bowman Malcolm, the latter fittingly representing the laity. We hope after the event to give for our readers the text of the Address and also the reply which it calls forth.

* * *

It is gratifying to record that in recent days the doings of our churches have received considerable publicity in the newspapers. Hitherto, but scant space was allotted to our denominational events, and we have heard people sigh for the times when the "Northern Whig" was a friendly recorder of our happenings. It is all the more pleasing, therefore, that this very paper has quite recently given prominent place to an article setting forth what Ulster owes to Unitarians. Its admissions were so generous and withal so gratifying to ourselves that we have felt it our duty to reproduce the article in our columns this month. Those of our readers who do not see the "Northern Whig" will therefore have a chance of "seeing ourselves as others see us," when they peruse the article "Unitarians and Ulster."

* * *

We desire to call attention to the Annual Sermons and Meeting of the Belfast Domestic Mission, on March 11th and 12th respectively. The special preacher will be the Rev. Herbert Barnes, who will be at the First Church in the morning of March 11th and at All Souls' in the evening. The Annual Meeting will be in the Central Hall the following night.

* * *

We are glad to note that the Summer School of Theology is to be held in the month of August at Oxford. The course of lectures will consist of forty in all under the general heading of "Aspects of Contemporary Theology." The lecturers will include not only eminent professors and divines of Great Britain but also outstanding men from the continental seats of learning. The President and Fellows of Trinity College have kindly given provisional permission for the use of their hall. The series of lectures will be especially attractive to old students of Manchester College, and as the Committee have granted to them free board and residence we imagine that such students will avail themselves of these advantages. All communications should be addressed to Rev. Dr. Carpenter, 11 Marston Ferry Road, Oxford.

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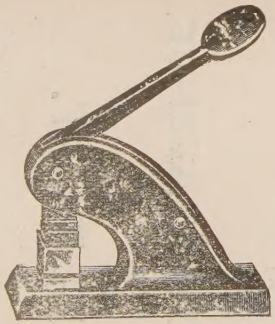

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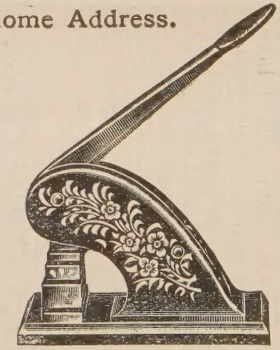

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Young People's Page.

THE MOON.

From our earliest years we have been so used to seeing the moon wax and wane, and we have been taught how this comes about and what the moon is, and so we do not realise what a wonder she must have been to our forefathers long, long ago.

Now, we know that nearly all the planets have one or more moons—not the two nearest the sun, Mercury and Venus—but the rest' The Earth has one, Mars two, Jupiter nine, Saturn ten, Uranus four, and Neptune one. The word "moon" comes from the Anglo-Saxon *mona* and means "measurer," *i.e.*, of time. It is a masculine word. In all the Teutonic languages the moon is masculine. Thus in the "Edda," compiled in the twelfth century, it is thought, by some old Icelander who had taken refuge in the Orkney or Shetland Islands and which is one of our chief sources of knowledge of the old Teutonic myths—the *son* of Mundilfori is Mani the moon, and the *daughter* is Sol the sun. The Germans have Frau Sonne—Mrs. Sun, and Herr Mond—Mr. Moon. But we are used to thinking of the moon as "she"—

"That orbed maiden, with white fire laden
Whom mortals call the Moon."

Speaking broadly, things which manifested strength and size were regarded by primitive man as masculine, and the smaller, gentler things were feminine. The natives of Borneo call a heavy downpour of rain a "he rain" and a gentle shower a "she rain."

The moon, like the sun, has had many names given to her: she was called Hecate after she had set and before she had risen. The crescent moon was known as Astarte. Diana, or Cynthia was the moon hunting the clouds in the open vault of the heavens. Selene or Luna, was the full moon, and Phœbe was the moon as sister to the sun. Ashtaroth was the goddess moon in Syrian mythology called by Jeremiah (vii. 18, xliv. 17, 25) "the queen of heaven."

Several well-known sayings speak of the moon; such as "to cry for the moon," "to cast beyond the moon," "to aim at the moon," and "to find an elephant in the moon" = a mare's nest. This last saying, about which Samuel Butler has written a poem, originated in the seventeenth century, because a conceited man who fancied himself as an astronomer, announced that he had discovered an elephant in the moon! It turned out that a mouse had crept into his telescope, and it was the "elephant."

A great many myths in all lands have to do with the moon. The Bushmen say that the moon has incurred the sun's anger and is hacked smaller and smaller by him, till, begging for mercy, a respite is given: then as soon as he grows larger the sun hacks him again. The Indians say that when the moon is full, evil spirits begin nibbling at it, and eat a portion every night, till all is gone; then a good spirit makes a new moon and falls asleep tired with his toil, when the bad spirits renew their attack. The dark patches on the moon's face are accounted for by many myths. There is one familiar "Man in the Moon," which originates as an addition to the story told in Numbers xv. 32-36. The Frisians say he stole cabbages, the load of which he bears on his back. In China, on the contrary, he is the celestial match maker, who ties together future couples with an invisible silken cord, which cannot break during life. Some say that the Man in the Moon is Cain, with his thorn bush, it being the symbol of the "thorns and briars of the Fall." Some say he is Isaac, carrying the wood for the sacrifice. The Singhalese sees the hare in the moon, and say it is the pious hare that offered itself to the Buddha to be killed and eaten, when he was wandering in the forest and was hungry.

In North-West America the Indians say it is a toad in the moon, that sprang there to escape the attentions of a wolf. In the Samoan Islands the dweller in the moon is a woman, who, with her child, was taken up by the angry moon because she thought the

rising moon was a big bread fruit and asked it to come down and let her child eat a piece of it. The Northmen seen in the dark patches on the moon the two children whom Mani the moon caught up as they were taking water from the well Byrgir, and who are carrying the bucket on the pole between them to this day.

We are familiar with these children as "Jack and Jill." In his book, "Curious myths of the Middle Ages," Mr. Baring Gould contends that "Jack and Jill" are the "Hjuki" and "Bil" of the Edda, and signify the waxing and waning of the moon, their bucket indicating the dependence of rainfall on her phases—a superstition still extant among us.

The Romans believed that the mind was affected by the moon—hence our word "lunatic" from Luna the Moon. They thought that lunatics became more and more frenzied as the moon increased to its full size.

Temperance Notes.

The Anti-Prohibitionists who are responsible for demonstrations and public meetings generally are really unscrupulous in their propaganda work; or else they are very ignorant people. Perhaps, though, they are neither the one nor the other, but only unaware of the intelligence as well as sincerity of the leaders in the Prohibition movement. Time was when Temperance Reformers, good earnest souls all, studied their subject hardly at all, and thought apparently that the forces arrayed against them were so palpably evil that their own moral enthusiasm—yes, and often spiritual fervour—alone would annihilate them. Undoubtedly these will go far—moral and spiritual forces are powerful and essential allies for the bringing of the Kingdom here on earth—but a third is also necessary. Intellectual, moral and spiritual forces, these Three, are undoubtedly One, and this truly blessed Trinity will realise Temperance as one of the Fruits of the Spirit. The Prohibitionists of to-day are Trinitarians of this order; and their opponents have yet to know this. The Anti-Prohibitionists have yet to prove that they are sincere. They *say* they are out to uphold man's boasted Freedom; their *deeds* announce that they are out to uphold the Trade *at all costs*. It is undoubtedly true that to-day no reliance can be placed on any liquor news that emanates from America. There is a notorious lie factory out there working at full pressure broadcasting lies in the hope of frustrating, or at any rate weakening, the forces of Prohibition. But *Magna est veritas et prævalebit*.

It must have been a most inspiring spectacle at Toronto last November where delegates met representing sixty-six nations, of the White Ribboners. The White Ribbon movement is a women's movement to enlighten the people and so lead the way for Total Prohibition. Its ramifications are world-wide and of no mushroom growth. Thirty years ago it began and in a very small way, but eventually it put the 18th Amendment to the American Constitution thus making that country dry by legal enactment.

Some there be who would tell you that that 18th Amendment was the result of hasty if not underhand work. Almost as though the Americans woke up one morning and found themselves under Prohibition and not knowing how it happened. Considering that since the foundation of the American Constitution only eighteen amendments have been added, and not to forget that all States have independently to vote on any suggested amendment, that a couple of years are allowed for this, and that our cousins across the Atlantic are more or less intelligent human beings, it is hard to see how Prohibition could have "just happened." It did not.

All the same, it is a serious blunder to legislate ahead of public opinion. And this is possible in our country, as has been proved time and again. We believe that Prohibition is an ideal, so we have to do all within our power to educate others who cannot as yet see this; especially the young. There is no doubt we are a more sober generation than the past, and it is due to the work of our Bands of Hope more than to any other single cause.

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MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association hav authorised its publication by the Lindsey Press in the present form **for wide distribution.**

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The Inquirer

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

Founded 1842.

Editor, - - REV. W. G. TARRANT, B.A.

The PRESIDENT OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION (Mr. C. Sydney Jones), speaking at Newcastle, in November, "gladly recognized the increase of dignity and influence for our whole Movement resulting from the way in which *The Inquirer* is now being prepared and Published."

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Pages from the Past.

Beginning of the Belfast Academical Institution.

Sir,

When the agitation about coming Disestablishment and Disendowment of Irish Churches was at its height the Rev. Dr. M'Cosh, Professor of Logic and Metaphysics, Queen's College, Belfast, gave a Lecture on the subject,: somewhere amid the Grampian Hills in Scotland. In this Lecture the Professor spoke of the Unitarians of Ulster in terms of appreciation, saying, "that they were people of highest integrity, upright and honourable, most of them of good social standing, many of them rich, zealous in matters of education and benevolence ; but that, being Utilitarian in Ethics, they were more inclined to single life than was desirable, fearing the responsibilities consequent on matrimony." Therefore they failed to enrich society generally, and their congregations in particular, with sons and daughters like themselves. Our revered Professor did them no more than justice with regard to Education and Benevolence. It was largely owing to their advocacy and liberality that the Royal Academical Institution came to be established. The want of such a seminary had long been felt in Ulster. Students for the Ministry had to pursue their studies in Glasgow or other foreign University, passing from Ireland, as a rule, to the "Land of Cakes," by way of Donaghadee to Portpatrick. Usually they went by horse boats to Portpatrick and performed the remainder of the journey on foot. They were as a rule "merry, merry boys;" travelling by night they lightened their journey with songs. Their times "of visitation" being well known along the route. Many a farmer's residence were left open for resting, and ample provisions set forth for their refreshment.

Those wealthy enough only in the North of Ireland could avail themselves of the advantages of Trinity College, Dublin. As Dr. M'Cosh said, "Our denomination generally was zealous for Education, both Primary and Higher." When National Education was offered our predecessors as well as the Roman Catholics received it with enthusiasm ; but Calvinistic Presbyterians were bitterly opposed, as were most Episcopalians.

Dr. Cooke, in one of his harangues, used such chaste observations as that "they had murdered the Bible."

Like many others he was fanatical about Bible reading, holding that the Bible should be the only book read, even though Catholics should be present. Zeal for education, Primary and Secondary, has not departed from the Unitarians of Ulster. The late Rev. Classon Porter established no less than eight National Schools. While, in recent years, a splendid building, "Larne Grammar School," was established, the late John Crawford, of Larne, contributing not less than £6,000, his partner, the late David Nelson, J.P., contributing £700 to make an addition to the building. It is only fair, however, to say that the late Sir Edward Coey contributed £1,000 and a free site. As to the liberality of Unitarians in connection with the Belfast Academical Institution, one instance will suffice. The members of the Dunmurry congregation were amongst the original subscribers for sums varying from £170 to £56 ; and many others for sums ranging between £34 to £6 nearly, while, also, it is on record that the same congregation subscribed 20 guineas, to make their honoured clergyman, the Rev. Henry Montgomery, and his successors, Proprietors in the Institution. They have also appropriated the sum of £30 to the fund for establishing a Professor of Divinity and Ecclesiastical History in the Institution.

As the waters of Jordan are venerated for the sake of Him who was baptised therein, so the Old Institution is venerated by many because of those who lived and laboured there in the past.

It was opened for the reception of pupils in February, 1814, with Classical, English and Mathematical Departments.

The General Synod was approached and a Concordat established with regard to utilizing the Institution for the Education of Candidates for the Ministry. It was agreed "that the same respect be paid by the Synod of Ulster to the certificates of the Belfast Academical Institution of the attendances and progress of the students in learning as to the certificates from foreign Universities, so soon as adequate Professors are appointed to lecture on the different branches of Science, which the Synod points out to the students under their care; provided that a Committee of this body annually appointed for the purpose attend the examination of the students in the Institution and shall concur in such certificates and signify its approbation by the signature of its Moderator." Under these terms the Institution was opened as a College on November 1st, 1815.

A Parliamentary Grant of £1,500 per annum was obtained; learned and popular Professors elected on unsectarian principles occupied the chairs. The Classes were rapidly filled up and "all went merry as a marriage bell" for two years, of which more and of Rev. W. Bruce's appointment as Professor of Classics with your permission, in your next.

J. KENNEDY.

We have pleasure in reproducing for our readers the article which appeared in the "Northern Whig," for February 14th, 1923:

Unitarians and Ulster.

THEIR FOOTPRINTS IN THE SANDS.

(BY AN OLD FOGEY.)

"Priestley, Channing, Emerson, Parker, Martineau."

These were some of the "Great Unitarians" dealt with by the Rev. H. J. Rossington, of the First Church, Rosemary Street, in the series of lectures which he concluded on Sunday evening last (Feb. 11).

To the average man some of the above are only dim shadows of uncertain literary memories. Emerson, of course, occupies a special niche upon both sides of the Atlantic. Channing, another American, belongs to the early part of the last century. His literary and philosophical fame still stands high on the other side of the Atlantic, though reflected more weakly over here. And he is perhaps most gratefully remembered on this side for his noble anti-slavery labours.

James Martineau belongs almost to our own day. As a profound thinker, a sincere and persevering student, a writer of beautiful English, and a pure-minded idealist his memory is, and will be, honoured by thinkers, scholars, and idealists for a long time to come. Still it is doubtful if with the average man he is as well known or as much appreciated as his gifted sister Harriet, in whose writings—especially in the "History of the Thirty Years' Peace" errors of cold fact are pardoned, as they are in Livy and Macaulay, for the sake of the rich, graceful word pictures that fascinate the reader. But then Harriet was a Unitarian too, and she has quite a good title to be ranked among the great ones.

The name of Joseph Priestley stands out as that of the greatest of them all. Here was an Englishman of tremendous genius, yet withal as erratic and intractable as have been many other men of genius before and since his day. The average man cannot help being struck by the contrast between is scientific and his political and philosophical methods. It seemed as if the latter served the purpose of a safety-valve to the former.

In scientific research and proposition Priestley was patient and meticulously careful. In his political and philosophical conclusions he was headlong and impetuous. In the one case he reached results by infinite labour and slow gradations. In the other case he leapt for his objective as light-heartedly and recklessly as a Galway sportsman dashes at a huge stone wall.

Had he been content to confine his attention to such subjects as electricity and fixed air—for his researches in which he was crowned and medalled by the Royal Society and degreed by the learned universities—he might have become a Newton and a Davey combined. Had he not gratuitously assailed the beliefs which his patron, Lord Shelbourne, cherished his way to even greater scientific triumphs than he actually achieved would undoubtedly have been facilitated. And had he not pugnaciously proclaimed to an excited Midland populace his warm sympathy with the French revolutionists at a time when their movement constituted a menace to the peace of England a Birmingham mob would not have served him as a Roman mob served Cicero.

It is melancholy to recall that a man who had contributed so many fine sheaves to the scientific harvest of the time should have been driven from his home and his country. The dust of Joseph Priestley lies in a Pennsylvania graveyard, while that of many a smaller man has found a place within "the temple where the dead are honoured by the nations."

Perhaps, after all, it was just. To use a colloquialism of to-day, he "was asking for it." What the public wanted from Priestley was more of the steady light of his science—what in the insolent pride of his genius he forced upon them instead was the fitful light of his politics, his theology, and his philosophy, which only dazzled them for a moment and then left them more then ever in the dark.

That is how the average man of to-day regards the memory of Dr. Priestley. Mr. Rossington in dealing with this big figure of the past was less critical than the average man. For the keynote of any reference which the minister of the First Church makes to anybody, dead or living, is a broad spirit of charity. And this, in conjunction with a well-stored mind, a pleasant voice, a vigorous yet persuasive style, and a thorough knowledge of his subject, made this series of lectures well worth listening to and thinking over.

But while considering the great Unitarians of England and America, and appreciating what they have done for learning, for science, and for morality, one could not help recalling what has been done by the great Unitarians of Ulster. Not only for the uplifting of their own province have they successfully laboured. The influence of Ulster Unitarians is seen in the beginning of American independence, in the abolition of American slavery, in the pioneer successes of British colonisation, and all over the world in the struggle of truth, honesty, and freedom against falsehood, fraud and oppression.

Although it was not until the early part of the last century that the Ulster Unitarian Church was formed as a community apart from the Presbyterian body its spirit and characteristics were in operation long anterior to this. Ever since it stood apart the Church has sturdily maintained that spirit and those characteristics.

Owing to a number of reasons, chief of which has been the call of the Great Britain-over-Seas, which yearly has drawn away hundreds of our pluckiest youths, the Unitarian body in Ulster has steadily declined in numbers year by year. But those who have gone abroad or have died at home have left their mark indelibly upon country and upon town.

If you note in rural Ulster some specially well-cultivated tract the chances are that you will find a little Unitarian colony there. In the towns, if you find a local industry laboriously built up, or thriving commerce established by enterprise and maintained by perseverance, you may be almost sure that Unitarians had a hand in planting the one and in developing the other.

The city of Belfast owes much to the members of that community. They have been foremost in founding and aiding its manufactures, its trade, and its institutions.

Local shipbuilding owes to Unitarian enterprise not only its foundation but much of its modern development. Unitarians during the last century have been prominent in building up

the linen trade of Ulster. In the past they built docks, and laid the foundations of Belfast's commercial importance. They have been pioneers in higher education, in banking, in literature, in the arts, and in the professions. They have earned fame in the field, on the seas, and in the Senate. They have produced divines like Montgomery and Gordon, captains of industry like Harland, Pirrie, and Davidson; lawyers like Andrews and Porter; merchants like the Pattersons and the Riddels, pioneers in art like the Wards.

One could multiply instances by the score of Ulster Unitarians who have left their "footprints in the sands of time." From them might easily be chosen a quintet who are entitled to be called "great." Let us hope, therefore, that in the near future Mr. Rossington will supplement his recent lectures by another series in which he will deal with "Great Ulster Unitarians."

Denominational Loyalty.

Under the above heading, in the February issue of this Magazine, occurs (at p. 10) the following paragraph:—

> "Everyone is aware that subscription to the Westminster Confession was forced upon ministers and people, on pain of exclusion from the Synod. As a consequence our Denomination came into existence. That forced subscription was the cause of the division of the two parties and those excluded were compelled to form a Remonstrant Synod for themselves."

Had the writer of this strange statement expended a penny in the purchase of the pamphlet Life of Henry Montgomery, and perused its epitome of events leading up to the formation of the Remonstrant Synod, the statement, here presented as of universal knowledge, would not have been made. In every particular it is incorrect.

The constitution of the General Synod of Ulster was determined by its Code of Discipline, adopted—with a single dissenting voice—at Moneymore in 1824. This made subscription an optional matter; the clause of the Code reading thus: "Presbyteries, before licensing candidates to preach the Gospel, shall ascertain the soundness of their faith, either by requiring subscription to the Westminster Confession, or by such examinations as they shall consider best adapted for that purpose." Take note of the generous breadth of the words "as they shall consider." Note, further, that the 1824 Code of Discipline, including this same clause, as it stands, was unanimously adopted at Belfast in May, 1830, as the tenth of the twelve Fundamental Principles of the Remonstrant Synod. Not abolishing subscription, but still leaving it optional, the Remonstrant Founders looked for the co-operation of liberal minds of divergent views; and for this they had a precedent in the then composition of the Synod of Munster.

It is true that, when attempts to secure subscription to the Westminster Confession had failed, an oral Declaration, "Believe," or "Not" was called for at Strabane, in 1827, to "the doctrine concerning the nature of God" contained in one of the answers in the Shorter Catechism, which teaches a doctrine of the Trinity—though the term Trinity is not expressly mentioned. Thereupon four ministers withdrew; two voted "Not," eight declined voting. Not one of these fourteen was excluded from the General Synod.

The climax came at Cookstown in 1828, when eight resolutions respecting candidates for the ministry were carried by 139 ministers and elders against a minority of 57. These resolutions ordained that all candidates for the ministry, before entering on their theological course, and again at its close, should be examined by a Committee of Synod respecting *inter alia*, "the doctrines of the Trinity, Original Sin, Justification by Faith, and Regeneration by the Holy Spirit." The same "Heart-probing Committee"

was to examine existing licentiates as a preliminary to their ordination. The immediate effect of these resolutions was obvious. Liberal ministers, while not affected in their own persons, would have no like-minded assistants or successors; liberal congregations would be cut off from a succession of like-minded pastors.

Hence, after unavailing protests, at Belfast on 16th October, 1828, "a firm but respectful Remonstrance" was resolved upon, "to be presented to next meeting of Synod . . . with a view to obtain a repeal." The Synod met at Lurgan in June, 1829, but the consideration of the Remonstrance was deferred to a special meeting at Cookstown in the following August, which gave no redress. Accordingly the first annual meeting of the Remonstrant Body was held at Belfast on 25th May, 1830, when the constitution of the Remonstrant Synod of Ulster was agreed upon. This was not an exclusion, it was a secession.

Subscription to the Westminster Confession by ministers and elders was not made imperative till 1840, in order to secure that union with its old rival, the Secession Synod, which gave birth to the General Assembly. Even then it was not made retrospective. It would be interesting to know who was the last Non-Subscribing minister in the General Assembly. One who was known to the present writer, William M'Cance, survived till 1882.

Any reader would gather from the statement which has called forth these remarks that "our Denomination came into existence" with the Remonstrant Synod. Now the Antrim Presbytery—as one is apt to fancy "everyone is aware"—was constituted of Non-Subscribers in 1725. For a year this Presbytery remained part and parcel of the then Synod, which had never ventured to enforce subscription. The Synod had indeed called for a "voluntary" subscription in 1721, and no doubt there were those who subscribed "voluntarily" under pressure; those who did not, were not excluded.

The ministerial members of the Antrim Presbytery, however, in addition to being Non-subscribers, had adopted a principle characterised in 1720 by John Malcome of Dunmurry as "new light." This did not originally or necessarily, imply a deviation towards novelty in theological ideas; its application in that sense was later. It was the principle that the true office of church courts was not to exercise authoritative jurisdiction, but to rely on the efficacy of suasive measures. As Malcome expresses it, "a set of men by preaching and printing, pretend to give new light to the world by putting personal persuasion in the room of a church government." This being the principle of the Non-Subscribing Presbytery of Antrim, the Synod in 1726 excluded it from jurisdiction, but not from religious communion. It ceased to take part in the church government of the Synod; but as Dr. Seaton Reid, the historian, well observes, the separation "was only of a limited nature. The Non-Subscribers were not excluded from Christian fellowship, nor their ministerial characters or position in any way interfered with. Neither were they excluded from ministerial communion in religious ordinances and sacraments. Their exclusion was merely from 'ministerial communion with Subscribers in church judicatories as formerly,' or, in other words, from ecclesiastical fellowship, by being members of the Synod or its inferior courts."

"Our denomination came into existence," then, with the separation of the Antrim Presbytery in 1726. Emanating from that Presbytery, a liberal spirit became in the course of time widely diffused in the General Synod; of this, a signal outcome was the formation of the Remonstrant Synod in 1830. A grateful recognition of these our origins may well inspire our Denominational Loyalty.

A. G.

Obituary.

MR. CHARLES B. KNOX, Ballyvallagh, Raloo.

By the passing of Mr. Charles B. Knox on February 12th, the congregation of Raloo has lost a devoted and faithful friend—the last survivor of a family whose members have worshipped in Raloo Meeting-house since its foundation. His manly and genial presence will be missed from markets and socials, but by none more sincerely than by the committee and members of Raloo Congregation. A most kindly and obliging neighbour, always willing and ready to help where he could, temperate and respectful in all his ways, he never knowingly made an enemy or lost a friend. The funeral took place on Wednesday, 14th ult., to the Old Graveyard, Raloo. During his illness he was regularly and faithfully attended by his respected pastor, the Rev. John M'Cleery, who officiated at the home and at the graveside.

MR. LEONARD C. D. M'CAW.

The death of the above on February 19th aroused widespread sorrow both in Belfast, where he had resided for many years, and also in his native district of Killinchy. The serious attack which laid him aside in the prime of life created for him the deepest sympathy and at no time was he more respected and esteemed than in his later years, when he was bravely bearing a great affliction. A man of strict integrity, of absolute veracity in word and work, he had won for himself a wide circle of friends, many of whom gladly and generously testified to their affection and esteem for an honoured friend when through no fault of his own he was the victim of severe misfortune. His home in Belfast, where he was cared for and attended by the unstinted devotion of his loving sisters, was a truly hospitable centre, and nothing pleased the deceased more than to welcome his many friends. Though unfortunately he never regained his power of speech after his stroke, he followed with interest and appreciation the conversation around him, entering freely into its humour or pathos, keen to detect the meaning of all that was said. Not the least of the pleasures which came to him latterly was made possible by his holidays in County Down. Thus brought into touch once again with early associations, he delighted to travel the old familiar roads and see the old familiar faces, and everywhere he received the warmest of welcomes.

His religion was a real thing in his life, and no stronger and more zealous Unitarian could be found. Before his illness he was a most regular attender at the First Church, Belfast, and his services on its General Committee were part and parcel of his character—keen and conscientious in the highest degree. It was a source of deep regret that he had to give up church attendance, but to the very last his interest in his church and the cause for which it stood showed no diminution. By no persons will his loss be more severely felt than by his former fellow- worshippers in Rosemary Street. Yet they will realise that the loss sustained by his three sisters who shared his home will stand in a special category. The very character of their unstinted devotion to their much-loved brother will only mark the extent of their bereavement. May the consciousness of the sympathy of a wide circle of friends be a mitigating circumstance in their time of sorrow. With them and with all the relatives of the deceased the profoundest sympathy will be clearly manifest.

The service in the house on February 21st was conducted by the Minister of the First Church (Rev. H. J. Rossington, M.A., B.D.), while at the graveside at Killinchy he had the assistance of the Rev. D. J. Williams. Although the funeral was private many persons testified to their high regard for the deceased.

"Princess Ju Ju."

The Unity Guild should be watched. You never know what they will do next. Their indefatigable Secretary, Miss Cissie Montgomery, must feel proud of the success they have just achieved. It was on the night of the 13th (who will dare to say that is an unlucky figure, now ?) ; it was cold and wet outside ; yet a crowded audience filled the Rosemary Hall. Charming, winsome Princess Ju Ju ; stern, grim Emperor Hokipokitippitoptop (Mr. L. Watters); wonderful counsellor Ching-Ching (Mr. T. Montgomery) ; dreadful Abud Hiram (Mr. W. H. M'Cafferty), and a host of other delightful characters won the admiration of us all as the well-known operetta was performed that night.

In the overture before the rise of the curtain, and indeed in all her accompanying throughout the three scenes, the piano was in the safe hands of Miss Florrie Newman. What wonderful sisters those Newmans are ! Miss Annie, as the Princess, won all hearts from the first both for her clever acting and her sympathetic voice. Then Miss Betty and Miss Dorothy, together with Miss Mildred Martin and Miss Eileen Miller, were most graceful, dainty dancers. Those three dances should have been encored, but as they were but part of a larger whole perhaps we hesitated a fraction of a minute too long in wondering whether an encore would have been interruption. But we wanted to encore these and many other items. The three Princes, disguised as minstrels (Messrs. W. W. Wilson, R. Martin and T. Patton) won our hearts straight away, and *The* Prince deserved his delayed but happy fate. The second, Prince Fu Shu, was a lovely dolorous clown, and though Prince Go Bang said nothing he acted beautifully ! And the Lord High Executioner, what can we say of him ? Mr. Christy Gordon here proved that the Hippodrome at its best is the place for him. But it is invidious to name some of the characters and not all. Only space forbids. For all were splendid and we just wonder again what *will* the Unity Guild do next !

The work behind the scenes, not to mentionthe Rev. M. Watkins's quiet but efficient conducting in front, is too great to be forgotten. To Mr. E. Gordon was due the wonderful entrance of the Magician. Abud Hiram came into the enchanted glen ; whether he rose from the earth or dropped from the moon it would be hard to say, amid the booming thunder and flashing fiery-red light. It was very effective. So was the manipulating from the other side of the stage, of the splendid light effects by Mr. N. Kirkham. These two gentlemen painted the entire scenery themselves, and with the labour of Mr. W. W. Carey and Mr. Tom Lynas gave us real artistic scenic effects. The stage managing, too, was excellent. We learned that Miss C. Montgomery designed and made the dresses, while Mrs. Jackson did the " making up." But that is a tame way of putting it. They worked laboriously for weeks before, to make the whole performance a success.

Country members are watching with interest this and other activities of the Unity Guild, and we confidently expect that it will be a spreading movement.

P. G.

Reports

Antrim.—The annual meeting of the congregation was held in the vestry after the service on Sunday, January 28th. The chair was taken by the minister, Rev. G. V. Crook. The secretary, Mr. James Alexander, read the report which showed a marked improvement during the year. The Sunday School was doing better, under the management of Miss Crook. The Envelope money had greatly increased, and a Jumble Sale had been held under the direction of Mrs. Crook which realised more than £25. One

member had passed on to higher service, but the average attendance had slightly improved. The treasurer, Mr. Andrew Darragh, gave a very satisfactory and hopeful financial report, showing a good credit balance in the bank, the congregation being in a better financial position than at any time since the present minister took charge of it nearly ten years ago. Warm thanks were given to both secretary and treasurer for their trouble and success, and they were unanimously re-elected for the coming year.

* *

Ballee.—At a recent congregational meeting the matter of raising funds to defray the cost of necessary alterations and repairs to the national school teacher's residence was considered. It was unanimously decided to extend the scope of the appeal so as to give former school pupils and also parents of day school children not connected with the church an opportunity of contributing donations. Meanwhile the members of the congregation have subscribed towards the object a sum considerably exceeding £100.

* *

Ballyclare.—The Annual Meeting and Sunday School Social was held on Wednesday, January 31st, at 7 p.m., when tea was dispensed by the ladies to a very good gathering of Sunday School scholars, parents and friends. A sumptuous repast had been provided and was greatly enjoyed. The business meeting followed. On the motion of Mr. S. J. Bingham, seconded by Mr. Ed. Laird, the Committee for the past year was reappointed with the additional name of Mr. John Grange. In the temporary absence of our esteemed Treasurer—Mr. James Gillespie—the Treasurer's Statement of Accounts was submitted by Mr. S. J. Bingham and adopted. The expenditure for the year included the renovation and decoration of the manse, amounting to well over £100 which sum it is gratifying to record was met without the necessity for any outside appeal. Miss Jeanie Nelson then gracefully distributed the book prizes to those who had earned them together with a silver medal to Joanna Laird for unbroken attendance during the year. It may be mentioned that seven scholars in all have made full attendances, six of whom have signified their intention of trying for gold medals which necessitates two years' attendance without a break. On the conclusion of the prize distribution a long and interesting musical programme was submitted, consisting of pianoforte solos, songs, recitations, etc., by the young people of the Sunday School, also songs by Mrs. Moore, Miss Whiteford, Miss M. Kerr, Miss G. Grange, Mr. Wm. Forsythe and Mr. J. Laird, all of whom were enthusiastically encored. A comprehensive vote of thanks by the minister to all who contributed towards the evening's enjoyment, also to the choir, Sunday School teachers, and Superintendent, for their splendid services during the year, brought to a close a very happy and memorable event.

* *

Banbridge.—The proverbial kindness of the Rev. Percival and Mrs. Godding found further expression on Thursday, 18th January, when a large party of young people were entertained at the Manse. After a hearty tea was dispensed to all present, games and guessing competitions as well as dancing were indulged in till a late hour. During the evening a little surprise was sprung upon host and hostess, when Mr. James M'Keown, jun., on behalf of the company present, presented Mrs. Godding with a silver cake knife, and Miss Helen Stevenson presented Mr. Godding with a silver ash tray. A most pleasant evening terminated with a vote of thanks and the singing of " For they are jolly good fellows " and "Auld Lang Syne."

* *

Cairncastle—Old Meeting-House—The annual meeting of the Congregation took place in the schoolroom on February 1st. Though it was a very wild wet night which kept some

members away, a goodly number braved the element sand spent a very happy evening. The minister had procured permits so the meeting continued till after twelve o'clock. After tea the annual reports were read and adopted, the Treasurer's showing a balance on the right side. Several matters of interest to the congregation were discussed and the office-bearers elected. The rest of the evening was spent in playing games and dancing and singing, and the minister gave a reading about the "Maidens"—the two rocky islands off Larne—written by a promising young Larne doctor many years ago, who died at the beginning of his career. The singing of "Auld Lang Syne" in the proper way brought a very enjoyable evening to an end, after further refreshments.

* *

Comber.—The annual winter treat in connection with the Sunday School was held on Friday, 19th January. The scholars were entertained to an excellent tea, after which they adjourned to the school-room where a large number of parents and friends were assembled. A splendid programme was provided by the scholars with the assistance of a few adults from the congregation, consisting of the following items:—Recitation, "A Mortifying Mistake," Miss Evelyn Canavan; sketch, "Feminine Bravery," by a group of scholars trained by Miss J. Frame; action song, "The Little Washerwoman," by scholars under Miss R. Todd; dialogue, "Gifts for all," by Miss Molly Lamont and Lily Watson; pianoforte duet by the Misses Edith and Doreen Hind; drill display by a group of boys trained by Mr. H. M'Cormick; recitation, "Grandpapa's Spectacles," Miss Bella Mills; song, "Poppies," by a party of scholars under Miss Todd; recitation, "A Visit from St. Nicholas," Miss Edith Hind; sketch, "Domestic Economy," by a party of adults trained by Miss Eileen Andrews. During the interval the minister distributed prizes for good attendance to over sixty scholars. Nine of the recipients had never been absent or late a single Sunday during the year. Ten others had never missed except through serious illness, while five more had not missed a Sunday but came in late on several occasions, thus missing full marks. Mr. Davies congratulated the teachers for the excellent work done during the year and for their deep interest in the welfare of the School, and he thanked them for their faithfulness and devotion. He also paid a warm tribute to the School Superintendent, Mr. Percy Andrews, for the deep interest he takes in everything connected with the School. The School is in a flourishing condition, with one hundred and four scholars on the roll and an average attendance of 74.6. He congratulated those who had won prizes upon their faithfulness and urged those who had came short of the standard to qualify during the present year so that every scholar may secure a prize when the next winter treat comes round.—The fourth social evening this session in connection with the Young People's Society was held on Wednesday, February 14th. There was a large attendance of members and friends. Miss Morrow, Ashdene, and Miss J. Frame were in charge of the refreshments and Mrs. Munro Ferguson was responsible for the programme. Songs were rendered in splendid style by Mrs. Hugh Ferguson, Mrs. M'Roberts and Mr. Taylor Barnes, all of whom were heartily encored. Dancing was indulged in until the curfew hour when the singing of the National Anthem brought a most enjoyable evening to a close.

* *

Dromore.—The annual meeting was held in the Church on Tuesday evening, 23rd January, 1923, the Rev. Alfred Davison presiding. Mr. Miniss submitted the financial report for the year which showed a balance to credit of £52 16s. 5d. Rev. Davison spoke of the great debt of gratitude which the congregation owed to Mr. Miniss for the time and trouble which he took

in connection with the finances of the congregation. Adoption of the accounts was moved by Mr. C. Baxter, and seconded by Mr. M'Clughan. Mr. Ruddock read report of the finances of the Sunday School which showed balance to credit of £3 3s. 7d. Adoption of these was moved by Mr. C. Miniss, and seconded by Mr. S. Kilpatrick. The Chairman proposed that the thanks of the Congregation should be given to Mr. Ruddock and the teachers of the Sunday School for their services during the past year. Office-bearers were elected as before, with the following names added to the Committee : — Messrs. Robert Clarke, Adam Black, W. R. Cherry and William Lilburn. This was proposed by Mr. Lindsay and passed. A resolution was passed thanking Mrs. Ruddock and the choir, proposed by Mrs. Miniss and seconded by Mr. Mulligan. Mr. Davison thanked the Congregation for subscribing so liberally to the Benevolent Fund. Mr. C. Baxter read statement showing that the twelve collections for this fund amounted to £9 15s. 10d. The fund has been a means of rendering help at a time when it was urgently required. Mr. Davison stated that he had a balance of 8/- in hand. A very hearty vote of thanks was passed to the Social Union and Messrs. Samuel Creighton and David Johnston for the work they had done in connection with the Minister's room. This was moved by Mr. Miniss and seconded by Mr. Bailie. On the motion of Mr. C. Baxter, seconded by Mr. Miniss, a vote of thanks was proposed and passed to Miss Mulligan for decorating the communion table with flowers every Sunday. The Treasurer and collectors for Orphan Society were also thanked for their services. Mr. C. Baxter spoke of the appreciation all the members had for Mr. Davison's work as our Minister. Mr. Baxter and other members who followed him spoke to the same effect, and Mr Davison briefly thanked them. A discussion took place as to the best method of raising the money required for the repair of gallery. It was decided not to appeal for outside assistance by means of a bazaar or sale of work, but that each stipend payer be asked to pay an extra year's stipend ; the Minister to announce this from the pulpit. It is gratifying to state that this appeal has already been liberally responded to.—The annual Party and Prize Distribution was held on Thursday evening, February 15th, and greatly enjoyed by the young people and their parents. The chair was taken by the Minister, who also distributed the prizes. He expressed his regret that the prize-winners were fewer than last year, and hoped that next year would shew an improvement in this respect. The training of the children was in the hands of Mrs. Ruddock, Miss Mulligan, Miss Boal and Miss Ferris, to whom much credit is due. The following contributed to the programme : — Miss Martie Black ; Miss Annie Lindsay, Miss Minnie Bailie, Miss May Creighton, Miss Violet Scott, Master John Baxter, Miss Florrie Wilkinson, Miss Caroline Spence, Miss Kitty Creighton, Miss Martha Bailie, Miss Russell, Miss Amy Wilkinson.

* *

Downpatrick.—After a very brief illness Mr. William M'Cullough passed away on Tuesday, January 30th. He was the faithful sexton of the church for 32 years, succeeding his father, who served in this capacity for many years. Mr. M'Cullough will be greatly missed amongst us, for apart from his official duties he took a keen interest in the Meeting House, and was always in his pew at the services. His remains were interred in the family burying-ground. The services in the house and at church were conducted by Rev. Ralph Philipson, who made fitting reference to the devotion of Mr. M'Cullough to the best interests of the Church.

* *

Holywood.—The annual Congregational Soiree was held in the School-room on January 26th. There was a large attendance of members, a good

tea, and a very good programme of songs, recitations, and instrumental music, provided by members of congregation, assisted by a few kind friends from neighbouring churches. A very enjoyable evening was spent, and everybody was delighted with the excellent entertainment arranged for them by Miss Munster and Mr. W. J. Harvey, who, with the performers, were cordially thanked.—For the February meeting of the Church Guild held on February 6th, a most successful concert was held, the programme for the evening being given almost entirely by Belfast friends of Miss Munster, in whose capable hands the organisation of the meeting had been placed. Everything was of the best, and the large audience was enthusiastically appreciative, demanding encores to most of the items. Songs were sung by Miss Gordon, L.R.A.M., Miss Allen, L.R.A.M., Mr. J. M'Kisack (always sure of a hearty welcome in Holywood), Mr. M'Anally; vocal duets were given by Miss Allen and Miss Gordon; recitations by Miss Margaret Weir; and piano solos by Miss Emerson (Holywood). Miss Praeger (whose recitations at the congregational soiree were so successful, was unfortunately prevented by illness from taking her part in the programme. On the motion of the chairman (Rev. Edgar Lockett), Miss Munster and the performers were heartily thanked and the proceedings closed with the National Anthem.—At a meeting of the congregation held after the Service on Sunday morning, a resolution was unanimously passed, on the motion of the chairman, Mr. W. Patterson, seconded by Mr. W. K. Graham, approving of the plans made by the Church Committee for the erection of a memorial in the vestibule of the Church to the men of the congregation who gave their lives in the Great War. The memorial is to take the form of a bronze tablet, designed by Miss Rosamund Praeger, to whom a special vote of thanks was accorded by the meeting, on the proposition of Mr. F. Robinson, seconded by Mr. J. Shannon jun., for her very valuable services.

Killinchy.—A very successful concert was held on Wednesday, December 27th in aid of the Church Funds. We are indebted to the Unity Players of Comber for the bulk of the talent. They provided us with the means of adequately entertaining a large audience with the result that all persent were greatly delighted. We are much indebted to the Rev. J. G. and Mrs. Davies, and the other members of the Comber party for their readiness to come to our help. The violin solos by Miss Maggie Frame were also highly appreciated.—

A Social Meeting of the Congregation in connection with the annual meeting was held on Thursday, February 8th, at 7 p.m., when a large gathering assembled to tea generously provided by the ladies. When ample justice was done to the good things provided, the Annual Meeting of the congregation was held. The Rev. D. J. Williams occupied the chair. He addressed the meeting on the purpose of their gathering together, reviewed the events of the past year, and appealed for more personal interest in the Church on the part of members as well as for more constant attendance at the services. The Treasurer submitted the balance sheet for last year, which indicated a balance in hand. The Secretary, Treasurer and Committee were elected to serve for the present year. The Chairman introduced the speakers of the evening: the Moderator, Rev. Eustace Thompson, and the Rev. H. J. Rossington, both of whom delivered interesting addresses. The former discoursed forcibly and eloquently on the implications of Church membership, and the latter in a masterly speech alluded to the religious methods pursued by us in contrast with that of a particular type of evangelistic mission. The speech was received with marked attention and approval. A special feature of the evening was an interesting presentation to Miss M'Ilwrath, a devoted worker in church and Sunday school, with an elegant case containing Treasure notes to a sub-

stantial amount. Miss M'Ilwrath's services have been on quite an exptional scale. Her faithfulness as an all-round member, as a teacher and organist in the Sunday School, as a prominent member of the choir, and her wholehearted devotion in matters small and great, marked her out as one the congregation delighted to honour. Reward books were presented to the children of the Sunday School by Miss M'Ilwrath. The School is to be congratulated on its high average attendance. At the close a short programme of music and recitations was rendered. The singing of the National Anthem and the pronouncing of the benediction brought a successful meeting to a close.

* *

Larne.—We notice that Mr. S. Magill, senior elder of Larne Congregation, has been elected for the second time chairman of Larne Urban Council. He represented his congregation at our Synodical Meetings in June and supported the scheme submitted by Mr. M'Ninch, solicitor, dealing with the surplus of income on the Professorships' Compensation Fund, as had been done by the Presbytery of Antrim with Carrick accumulations, by paying the ministers in charge of congregations in the inverse ratio of their different salaries. The Minister of Larne was also present rejoicing that the Surplus Professorships' Money was being distributed as he had long wished and worked for. This money could have been every penny paid to the ministers of the Presbytery of Antrim had they insisted upon it, no others having complied with the scheme and sent forward applications.

* *

Laymen's League. — The usual monthly meeting of the Belfast Chapter of the Laymen's League was held on January 17th, 1923, in the Central Hall, Rosemary Street. Mr. C. J. M'Kisack presided, in the regrettable absence of the chairman, Mr. E. R. Jackson, owing to illness, over a thoroughly representative gathering. The Treasurer reported that after all accounts in connection with the Ulster Hall meeting had been paid there was still a balance on the right side, and wished to use this opportunity of again thanking heartily all those who so kindly responded to the appeal for funds and thus made it possible to hold the united service. It has been decided to hold a similar service annually. — It is hoped that the audiences at the Domestic Mission Services on Sunday, March 11th, 1923, (morning Rosemary Street Church, evening All Souls' Church), preacher the Rev. Herbert Barnes, will be larger than usual, also at the meeting in the Central Hall, Rosemary Street, on Monday, March 12th, 1923, and all members are earnestly requested to do their utmost to bring this about. —The Hon. Secretary introduced the matter of Lay Preaching and strongly emphasised the importance of some of the members taking up the courses of study arranged by the National Union of Unitarian Lay Preachers in view of the condition of some of our country congregations. More will be heard of this later.—The question of holding a public meeting in Newtownards was discussed but this was left over to the next meeting in order that some further information could be obtained. It was decided to hold a Whist Drive and Dance in the Central Hall on a date in March, a strong committee being appointed to make the necessary arrangements, definite announcement will appear later.— Will clergymen and laymen please note that the Hon. Secretary, Mr. Frank A. Robinson, Anchor Lodge, Holywood, Co. Down, will be happy to be put in touch with members of country congregations coming to reside in the City? Kindly note specially time, date and place of next meeting —7-30 p.m., February 21st, 1923, Central Hall.

* *

Mountpottinger.—The annual Sunday School Party and Presentation of Prizes took place on Wednesday, January 31st, when as usual the schoolroom was well filled. After the scholars had been regaled with tea their parents and friends arrived to

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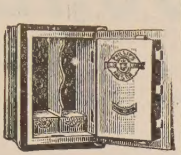

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participate in the proceedings which commenced with the distribution of prize books for attendance. This was undertaken by Mrs. E. R. Jackson, who carried out her duties in an able manner and concluded same by delivering a neat little speech. It is worthy of note that no less than eight of the younger scholars earned "Special Prizes" for having been present every time the school was held during the past year, whilst in spite of the high percentage demanded a larger number of books than usual was needed to reward those who had qualified. Following the distribution of books, Cradle Roll Cards were given out to those who names appeared on the handsome card which was hung on the walls that night for the first time. For the entertainment we had an amusing little play entitled "The Jumble Sale" in which the Misses E. Malcolm, A. Newman, D. Young and M. Young repeated the success they secured at their initial production of the piece at the Mission on the preceding Saturday. This was followed by a fairy play entitled "Little Jessie's Dream" in which a large number of the younger scholars participated. Both plays were produced by Mrs. Jackson, who thus had quite a busy time.

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